Mufti Meets Fuehrer

‘Our fundamental condition for collaborating with Germany was a free hand to eradicate every last Jew from Palestine and the Arab world’. (The autobiography of Haj Amin al- Husseini, Grand Mufti of Jerusalem)

‘What a hero, what a miracle of a man…Germany and Hitler have gone, but Amin al Husseini will continue the struggle. (Hasan al Bana, founder of the Muslim Brotherhood, on Haj Amin al Husseini’s return to Egypt in 1946)

One of the most often repeated objections to the creation of the state of Israel advanced by those few Arab and Muslim leaders who acknowledge the fact of the Holocaust is that the Palestinians in particular and the Arabs of the Middle East in general bore no responsibility for the Nazi extermination of the Jews, and that therefore there was no good reason why they should have been made to suffer for it by yielding up what they regarded as exclusively Arab territories. to make way for a state in which Jews comprised a majority. In fact, any Arab suffering as result of the establishment of Israel on May 14, 1948 was a direct of consequence its invasion on that day by five of its Arab neighbours, and, prior to that, of Arab and Muslim leaders in 1936 and again in 1947, rejecting out of hand, as a matter of principle, first British and then UN proposals to create a totally independent Palestinian state alongside a Jewish one in the British mandate.

Having dealt with the second canard, what follows as refutation of the first,, namely, the claim that that no Arabs or Muslims were complicit in or sought to benefit from the Nazi extermination of the Jews during the Second World war.. Stated briefly, the evidence proves beyond all doubt that not only did the Grand Mufti of Jerusalem, Haj Amin al Husseini, one of the most respected and influential personalities in the Arab and Muslim world, from the first days of the Third Reich, seek collaboration with Hitler in their common goal of the elimination of the Jews. As we shall see, had, as the Mufti hoped and expected, the Nazis won the war, there would have been more than sufficient Arab and Muslim collaborators willing to help him implement what Hitler went two thirds towards accomplishing in Europe - the total extermination of the Jews in the Middle East.

It was an historic moment. In May 2014, the President of the Czech Republic, Milos Zeman, took on the role of the child in the tale of the Emperors' New Clothes by being the first European statesman to call Islam by its true name, not a religion of peace, but one that was permeated with hatred of the Jews. The occasion was a speech he made at the Israeli Embassy in Prague to commemorate the sixty-sixth anniversary of the establishment of the state of Israel. Commendably departing from protocol, in the course of his speech, he made some choice remarks, re-enforced with a quotation from a relevant text, about the relationship between Islam and anti-Semitism. At last, after years, even decades of double-talk and evasions, here was a western statesman with the honesty and the courage to say what many

others must surely think but, for a variety of reasons, none of them commendable, prefer to keep to themselves. The 'context' of his palpably angry speech was not only the Israeli anniversary, but the murder, only a matter of days previously, of four Jews at the Brussels Jewish Museum by a Muslim, Mehdi Nemmouche, who had earlier proclaimed his loyalty to ISIS: 'I will not let myself be calmed down by the declaration that there were only tiny fringe groups behind it. I am convinced that this xenophobia, and let's call it racism or anti-Semitism, emerges from the very essence of the ideology these groups subscribe to.' President Zeman then made it very clear by his subsequent remarks that this ideology was not the 'Islamism' cynically concocted by Islamophiles to distinguish it from an entirely unrelated and supposedly genuine, but in fact imaginary, peaceful, tolerant, loving and ecumenical Islam. (Which begs the question, why then call it 'Islamism'?) He had evidently done what I have done, and what any literate person can do, even academics, students, politicians, journalists and clergypersons, which was to read one of a number of easily accessible texts, and decide whether or not they contained an Islamic sanctioning of the anti-Semitic terrorist acts in question. It is as simple as that. So President Zeman continued, quoting from Article Seven of the Hamas Charter, which in its turn cites a saying attributed to Mohammed in the *Hadith* of Buhkari, regarded by all Muslim scholars and schools as the most reliable of such sources:

> Let me quote one of their sacred texts to support this statement: "A tree says, there is a Jew behind me, come and kill him". I do not know of any movement calling for the mass-murdering of Arabs. However, I do know of one anti-civilisation movement calling for the mass murder of Jews. After all, one of the paragraphs of the statutes of Hamas says, "kill every Jew you see." Do we really want to pretend that this is an extreme viewpoint? Do we really want to be politically correct and say that everyone is nice and only a small group of extremists and fundamentalists is committing such crimes?' Let us throw away political correctness and call things by their true names.

Here for the first time was a direct challenge by a Western head of state to the powers that be of world Islam. They felt obliged to reply. But in doing so, they touched upon matters that for self-evident reasons, have remained largely a closed subject since the end of the Second World War, and at no time in that period more than now. The response came in the form of an accusation of blasphemy against President Zeman, (absurd, since he was not Muslim) issued by the 57-member Organisation of the Islamic Conference (two of whose leading members, Shi'a Iran and Sunni Saudi Arabia, rather than conferring, were at the time in a state of proxy war in Yemen. As of 2023, the number of dead had reached 150,000, without so much as a peep from the *dhimmi* left and Muslim protest industries, in stark contrast to the mayhem they unleashed on elite university campuses when Israel responed, as was its right, to the Hamas pogrom of October 7, 20013) The statement was issued in the name of the OIC Secretary-General, the top-ranking Saudi politician Iyad Ameen Madani, and therefore, given the dominant role of the Saudi Kingdom in the organisation, can be safely assumed to reflect its own stance on the issues involved. We shall focus on the central proposition in dispute, the one that because it is true, stung Madani the most, namely that Islam is inherently anti-Semitic and moreover, in ways analogous to Nazism. But as we do, let us keep in mind the accusation by apologists for Islam and Jihadi terrorism, one that we have

already encountered frequently in this work and will do so again, that not Islam, but Zionism is equivalent to Nazism, that Israel is a genocidal, Nazi state, and that all Jews who defend the right of Israel to exist are, *ipso facto*, Nazis. The boot, as we shall see, is on the other foot.

There is an abundance of evidence, textual and otherwise, proving not only that Islam is anti-Semitic, but also that of all the OIC's 57 member states, the Kingdom of Saudi Arabia, has done the most to ensure that not only its own subjects, but by financing Islamic schools and Mosques across the diaspora, countless millions of Muslims around the world from earliest childhood onwards are indoctrinated in a culture of anti-Semitism no less vicious than that promoted by the professional Jew-baiters of Nazi Germany. This it has done even to the extent of using the same text cited by Hitler as proof of a world Jewish conspiracy, *The Protocols of the Learned Elders of Zion,* as source material in Saudi secondary schools. Such evidence, a sample of which has been cited above, and more of which now follows, will prove beyond any doubt that Saudi Arabia, in addition to performing the crucial strategic function of the authoritative voice of Sunni Islam, is also the prime source that feeds its anti-Semitism. Perhaps assuming that those to whom his reply was addressed did not have access to this evidence, the OIC Secretary General felt free to present a picture of Islam at total variance with the one enshrined in its holy texts and recorded in its history, and which, especially since 9/11, despite the lies told by its political and clerical establishment, the non-Muslim world has come to know by bitter and often monumentally tragic experience. Unable to challenge the authenticity of the *hadith* quoted by President Zeman, Madani instead took issue with his claim, made on a previous occasion when, according to Madani, Zeman had ‘linked believers in the *Koran* with anti-Semitic and racist Nazism'.

Rashly, in view of the abundance of evidence to the contrary, Madani insisted that nothing could be further from the truth. By making such an allegation, President Zeman had displayed a ‘lack of knowledge and misunderstanding of Islam'. Perhaps he meant that if he had adopted the approach recommended by an authority we have already encountered, President Zeman would have realised that when a *hadith* said 'kill the Jews’, this is only the ‘surface meaning’, and when the *Koran,* as it does more than once, calls the Jews 'apes and swine', he should have understood, as all Muslims invariably do, that these are simply Arabic terms of endearment. President Zeman was apparently also in error when he 'ignored the historical fact that anti-Semitism and Nazism are a European phenomenon through and through. They have no roots in Islam either as a religion or as a history or civilisation. The Holocaust did not take place in the area from North Africa to Indonesia.' All of these assertions and denials were untrue. Not only this. In due course, we will see that the very organisation on whose behalf its Secretary General issued his formal repudiation of any connection between Islam and Nazism was pioneered by, and chose as its first President, none other than the former Grand Mufti of Jerusalem, the war-time guest of Hitler, the generously funded Nazi collaborator, *confidante* of Adolf Eichmann and Heinrich Himmler, the would-be architect of his own Islamo-Arab 'Final Solution of the Middle Eastern Jewish Question', Haj Amin al-Husseini. So one has to admire if not his honesty, then certainly Ameen Madani’s truly Jewish *chutzpah.* in claiming that a 'civilisation' and its religion whose holiest text, not once but three times, likens Jews to ‘apes and swine’ and six times commands that Muslims should not take them as friends, was uncontaminated by anti-Semitism.

But first, some samples of the kind of anti-Semitism that is promoted by Iyad Ameen Madani's Kingdom of Saudi Arabia, birthplace of the prophet and custodian of the holiest places of Islam, if not of the lives of its pilgrims. (Since 1990, more than six thousand Mecca pilgrims have died in stampedes or other incidents. The Saudi authorities routinely attribute these fatalities not to their own negligence, but to the will of Allah. Here they are on irreproachably sound doctrinal ground: '…a soul cannot die except by God's leave; the term being fixed as if by writing'. *Koran,* Chapter, 3 Verse 145) For all his disclaimer that anti-Semitism is a 'European phenomenon', Ameen Madani's own kingdom is no slouch when it comes to pumping out its own theocratic brand of Jew-baiting. In view of the intensity and volume of the anti-Semitic barrage sustained by the Saudi media, it is possible to cite only a small but nevertheless representative sample of its output. In less than two years, these amongst many other anti-Semitic diatribes were either broadcast by official Saudi TV Channels or published in the Kingdom's press:

> O God, support the Mujahidin in Palestine, O God, deal with the tyrant Jews, for they are within your power, O God, we ask You to face them and spare us their evils. (Broadcast of live sermon by Shaykh Husayn al-Shaykh from the holy mosque in Mecca, August 30, 2002)

> O God, destroy the tyrant Jews. O God, deal with the Jews and their supporters, O God, destroy them for they are within you power. (Broadcast of live sermon by Shaykh Usamah bin-Abdallah Khayyat from the holy mosque in Mecca, July 12, 2002)

> O God, the Jews have transgressed all limits in their tyranny. O God, shake the ground under their feet, pour torture on them and destroy all of them. (Broadcast of sermon by Shaykh Abd-al-Bari al-Thubayti, July 7, 2002)

> ...the Jews' spilling human blood to prepare pastry for their holidays [the Passover] is a well-established fact, historically and legally, all throughout history. This was one of the main reasons for the persecution and exile that were their lot in Europe and Asia at various times. (*The Jewish Holiday of Purim* by Dr. Umayma Ahmad Al-Jalahma of King Faysal University, published in the Saudi government daily, *Ar-Riyadh* March 10 and 12, 2002)

> Anyone who even skims through *The Protocols of the Elders of Zion, Pieces on the Chessboard,* or the book, *The World is a Pawn in the Hands of Israel,* and follows current events, becomes convinced that the Jews are behind the world's current "terrorised" atmosphere. (*The Jews Want to Take Over the World* by Prince Mamdouh bin Abd Al-Aziz, President of the Saudi Centre for Strategic Studies [sic], January 23, 2002)

> Muslim brothers in Palestine, do not have any mercy neither compassion on the Jews, their blood, their flesh. Their women are yours to take legitimately. God, make them yours. Why don't you enslave their women? (Sermon by Shaikh Saad Al-Buraik)

> Through this infiltration of the various American administrations, and through controlling the media and money, the Jews impose their agenda on the other people. The Jewish sense of superiority, whose aim is to recruit the peoples and their resources for the good of the Jewish interests and their racial state Israel, remain unchanged. (*The Jewish Sense of Superiority in the World by* Abdallah Aal Mahli, published in

the Saudi daily, *Al Watan,* December 28, 2001)

This drip feed, or rather torrent, of officially promoted Jew-hatred, unrivalled since the last years of the Third Reich has, like Hitler's, achieved what it was intended to do. This was confirmed by a survey conducted by Saudi TV into the Kingdom's public attitude towards the Jews. Typical amongst the responses were that the Jews were 'our eternal enemies', 'murderers', 'the enemies of Allah and his prophet' and 'the filthiest people on the face of the earth'. Not content with brainwashing its own subjects into a Nazi-style loathing of the Jews, the Saudi Kingdom exports its racist bile both to the rest of the Arab and Muslim worlds and far beyond, where, for example, it is inserted into the curricula of Islamic educational institutions in the United Kingdom. In 2010, the BBC reported that 40 weekend schools for the instruction of the children of Muslim parents, all funded and supervised by the Saudi government, were using educational materials, produced and supplied by Saudi Arabia that were blatantly anti-Semitic and also anti-Christian. An eighth-grade textbook contained the following passage: 'The apes are the people of the Sabbath, the Jews, and the swine are the infidels of the Communion of Jesus.' Despite repeated requests by UK Education Ministry officials for the removal of these materials, and promises to do so by the Saudis, the practice of indoctrinating pupils in anti-Semitism continues in the diaspora, just as it does in Saudi Arabia and throughout the Middle East. And it is difficult, if not impossible, to see how it can be prevented, given that the source of the items objected to is Islam's most holy text. This disposes of the Secretary General's claim that 'anti-Semitism has no roots in Islam'. What of his similar disavowal of any Islamic connection with Nazism, and his claim that the Holocaust was a uniquely European event?

Before examining the historical evidence that proves the contrary, there is the matter of the Saudi monarchy's own Nazi and Neo-Nazi connections. In the lead-up to the Second World War, as part of the Third Reich's drive to secure a foothold in the strategically crucial Middle East, with its vast oil reserves and Suez Canal, the Nazis established close diplomatic links with the Saudi monarchy. In June 1939, King Saud's political adviser, Khalid al-Qarqani, had two secret top-level meetings in Berlin, first with Foreign Minister Joachim von Ribbentrop, on June 8. and then with Adolf Hitler on June 17. The encounter with the *Fuehrer* proved to be a meeting of minds: 'We view the Arabs with the warmest sympathy for three reasons. First, we do not pursue any territorial aspirations in Arab lands. Second, we have the same enemies [i.e., the British]. And third, we both fight against the Jews. I will not rest until the very last of them has left Germany.' Hitler then assured the Saudi envoy of his willingness to provide 'active assistance' to achieve their common goals. He lived up to his word. It was through Saudi Arabia that Germany supplied arms to a Muslim revolt in the British Palestinian Mandate later that summer. The Saudis repaid the debt when on the outbreak of the war, together with neighbouring Yemen, they defied British pressure to break off diplomatic relations with the Third Reich. In recognition of their stand, in May 1941, Axis Radio, an Arabic language Nazi radio station, praised Saudi Arabia as being the only Arab country that was 'free from the evils brought on innocent Arabs by the British', while in same year, the Nazi Islam specialist, Hans Lindemann, awarded Saudi Arabia the ultimate accolade of being a 'Third Reich in the Wahhabi style'. Even as late as October 28, 1944, when it had been obvious for more than a year that Germany had lost the war,

in an after-dinner speech delivered in his palace to foreign diplomats, King Abdul Azis al Saud could still not resist the opportunity to heap Nazi-style abuse on the Jews, boasting that unlike Germany, his kingdom had always been *Judenfrei*:

> We Muslims are aware of their machinations and we hate them from the depths of our being. Our hatred of this sinful and evil race is growing day by day until our ambition is to slay them all. Where we see them encroaching on us, we Muslims will fight them and butcher them until we have driven them from our lands. Allah be praised we have no Jews in our kingdom and never shall we allow one Jew to enter

And anti-Semitism has no roots in Islam? Or in its birth place, Saudi Arabia? Anti-Semitism and Nazis are 'a European phenomenon through and through'? The Saudi-Nazi connection did not end with Germanys defeat in the Second World War. In the 1970s, the kingdom chose to employ as its officially accredited and registered lobbyist none other than the US Neo-Nazi author Willian Grimstad. In return for his services, the Saudis financed the publication of his Holocaust denying book, *Six Million* Re-*considered*. The Saudis also proved generous funding for the Pakistan-based World Muslim Congress, established by the Grand Mufti after the First World War to propagate its virulently anti-Semitic brand of Palestinian nationalism. With these resources, the Council produced and distributed world-wide vast quantities of Neo-Nazi and Holocaust denial materials, mailing them *gratis* to targeted groups and individuals that included UK MPs and members of the US Congress.

It will become clear in the course of this work that Saudi Arabia is far from being alone in promoting Nazi-style Islamic anti-Semitism. In Egypt, vilification of the Jews has often been accompanied by an unashamed glorification of the Holocaust's chief architect, as in the case of the writer Anis Mansour who, as reported in *Le Monde* of August 21, 1973, instead of denying the Holocaust, celebrated it, proclaiming that 'the world is now aware of the fact that Hitler was right and that the cremation ovens were the appropriate means of punishing such contempt of human values [sic], principles, religions and laws.' Two years later, Mansour represented Egypt at the fortieth International PEN conference. But anti-Semitism has no roots in Islam. (For another PEN scandal in involving Islam, see Chapter27) We have seen that a common thread running through many revisionist, and this includes Islamic, accounts of the Holocaust is that of the Nazis, in so far as they figure in them at all, playing the role of eager promoters of Zionism by killing off, either with the agreement, assistance or even on the instructions of the Zionist leadership, only those Jews who were opposed to the creation of a Jewish state in the Middle East. Why the Nazis would want to do this is never explained. Perhaps we are expected to assume they did it because the all-powerful Jews told them they had to. In these accounts, which are churned out almost daily by Middle East media, to be sanitised and then re-cycled by the Sharia left, the picture is of the Nazis, for all their oft-proclaimed sympathies for the Arabs, as naive *goys,* duped by the Jews into promoting a Zionist conspiracy against the world in general and the Palestinians in particular.

We are also invited to believe by the likes of Livingstone that the Nazis had set their sights on the goal of creating a Jewish state in the Middle East while they were *at the same time* collaborating with the Grand Mufti of Jerusalem, Haj Amin al-Husseini, and other Islamic and Arab leaders, for the purposes of exterminating all

the Jews living in the same region. Since they totally contradict each other, only one at most of these scenarios can be true. And while there is not a shred of evidence to support the first claim, there is ample to prove beyond any doubt the latter. Let us begin with the aspiring architect of a Middle Eastern 'final solution', the Grand Mufti of Jerusalem who, as we have already seen, first met Hitler in Berlin on November 28, 1941. (A Mufti is an Islamic scholar authorised to issue *fatwahs,* that is, edicts that guide Muslim behaviour, and to make rulings on matters of Islamic jurisprudence.) Haj Amin al-Husseini was ideally suited for such a mission. Appointed, ironically in view of his later collaboration with Nazi Germany, by the British in 1921 to succeed his deceased half-brother, he had already been arrested the previous year for inciting a pogrom of Jews in Jerusalem but was then released under an amnesty granted by the British High Commissioner. More anti-Jewish riots ensued, with al-Husseini, now in his new role of Grand Mufti, at their head. The Mufti's stance on the 'Palestine question' at this time is best captured by his pledge that 'the Zionists will be massacred to the last man. We want no progress; [sic] no prosperity [sic]. Nothing but the sword will decide the fate of this country'. Twenty years later, in a meeting with Hitler in Berlin, the Mufti sought and was promised not swords but *Panzers*.

Once appointed Grand Mufti, al-Husseini set about capturing and creating movements and organisations that over time, provided him with the leverage to become the leading voice not only in Palestinian affairs, but the broader Arab and Muslim worlds. First came the Supreme Muslim Council, established by the British in 1922, with the Mufti as its President. Richly endowed with funds from a variety of sources, the Council, which in practice meant the Mufti, was responsible for the appointment of preachers in all the Mandate's mosques, teachers at seminaries, judges of Sharia courts and all other officials that had a religious function. Subsequently, al-Husseini would consolidate his power base by creating a number of overtly political bodies to further his aim of challenging British rule and the Jews he mistakenly believed the Mandatory administration was favouring.

The Mufti's first campaign against Zionist settlement in the Mandate climaxed in August 1929, when armed Muslim gangs murdered more than a hundred Jews. Holy man al-Husseini urged them on: 'Slaughter Jews wherever you find them. Their spilled blood pleases Allah, our history and our religion.' Hitler could not have found a more amenable partner in genocide than the man destined to lay the foundations of the Organisation of the Islamic Conference, from 2014 to 2016, headed by Iyad Ameen Madani. Following the formation of the Nazi regime on January 30, 1933, on March 31, the Mufti contacted Heinrich Wolff, the German Consul in Jerusalem, to assure him that 'Muslims inside and outside Palestine welcome the new regime of Germany and hope for the extension of the fascist, anti-democratic governmental system to other countries'. Obviously aware that the very next day, in Germany the Nazi regime was to stage a boycott of all Jewish shops and enterprises, the Mufti continued: 'Muslims hope for a boycott of the Jews in Germany because it would then be adopted with enthusiasm in the whole Muslim world.' But not according to the Secretary-General of the OIC.

With rise of fascist movements across Europe in the middle and late 1930s, al-Husseini's hopes were being fulfilled. He must have felt his time had come. Chaffing at British rule, which sought to maintain a precarious balance between Arab and Jewish interests, the Grand Mufti took another step along the road to collaboration with the Third Reich when, in 1935, he founded his own fascist-styled

para-military movement, the Palestinian Arab Party, together with its youth section, known as the Nazi (sic!) Scouts. The following year, after yet more Arab rioting and Mufti-inspired murders of Jews, as the mandated power, the British established a commission charged with seeking a long-term solution to the future of the territory, dominated as it was by the conflict between the Zionist aspirations of its growing number of Jews, and the hostility that they engendered amongst much of the Mandate's Arab population. (But not all of the murders instigated by the Mufti were of Jews. al-Husseini marked down for assassination more than a dozen leaders of rival factions in the Mandate's Arab community, including the Mayors of Hebron, Haifa and Nablus.)

The Peel Commission's recommended solution, one that foreshadowed that of the United Nations in 1947, was a three-way partition in which the Arabs were allotted 85% of Mandate territory, while the Holy Places were placed under a new mandate, and the Jews allocated the remainder, a narrow strip along the coast, where they constituted a clear majority of the population. Also as in 1947, the Zionist leadership accepted the proposals, while all the neighbouring Arab states, at al-Husseini's instigation, rejected them out of hand, whereupon the British shelved the plan. It was the first of two missed opportunities by Arab leaders to achieve a peaceful and equitable resolution of the Palestine question by the adoption of what would later come to be known as the 'two- state solution'. (The second was the UN resolution of November 29, 1947, creating Jewish and Palestinian states in the mandated territories.) It would soon become obvious that what the Grand Mufti sought, in alliance with Hitler, was not a two-state but a Middle Eastern equivalent of the Nazis' 'final solution', just as his Jihadi successors do today. There was also another aspect of the Mufti's *modus operandi* which, like his predilection for settling political disputes by murder, is today accepted practice amongst Arab leaders; namely, corruption, especially the misuse of funds intended for welfare purposes. A joint statement signed by no fewer than eight of the Mufti's former staff had an all-too familiar ring and could just as easily be describing the misuse of United Nations grants to the Palestinian Authority. After listing numerous substantial sums donated to the Mufti by various agencies and supporters, the letter continues:

> There are millions of pounds, but can Haj Amin at least point to a single mosque, a school, a hospital he has erected? Did he build a shelter or asylum or a charity cistern from which the poor tramps could drink? Can he explain where and how these contributions were spent at the time when we the Mujahidin cannot find anything with which to maintain ourselves except through begging? Is His Eminence aware the majority of the Mujahidin, now dispersed in Syria and the Lebanon, are homeless and go to sleep homeless, while his Eminence's friends, supporters and relatives live in luxury, receive large salaries from the relief funds of orphans and spend their nights in cabarets, live with dancers and each one them has a number of stray girls.

Plus la change. Following the overthrow of the Muslim Brotherhood's incipient theocracy in July 2013, Egyptian TV took great delight in displaying images of one of Corbyn's 'friends', Khaled Mashaal, the billionaire boss of Hamas, disporting himself, together with his acolytes, far from the scene of the action, in a five-star Qatar hotel with a harem of Russian prostitutes.

And yet for all his vices, the Mufti undoubtedly possessed a certain charisma, which he skilfully exploited to create and then direct a succession of overlapping movements, two of which, in a new guise, speak for the worlds of Arabism and Islam to this day. Some, like the World Islamic Congress, (forerunner of the present day 57-member Organisation of the Islamic Conference) founded in 1931 were overtly religious, while others, such as his 'Arab Higher Committee', founded in 1936, which had as its goal the creation of a 'Jew free' independent Palestinian state, were attuned to the more secular appeals of Arab nationalism. This committee in its turn led, in 1945, to the founding in Cairo of the Arab League that we know today. The Mufti's years of war-time collaboration with the Nazis, far from proving a handicap, helped to ensure that he would be chosen as its first President. Yet with the doings of Islam and the Arabs rarely out of our daily news, how many know that both organisations were founded, *pace* Ameen Madani, by Hitler's most favoured collaborator of the Second World War? But it is the Jews who are the Nazis of today.

Having raised his political profile not only in Palestine but further afield, in 1937, the Mufti renewed his contacts with the Nazi regime. After being visited by al-Husseini on July 15, 1937, the German Ambassador in Jerusalem reported to the Foreign Ministry in Berlin that the Mufti had 'stressed Arab sympathy for the new Germany and expressed the hope that Germany was sympathetic towards the Arab fight against Jewry and was prepared to support it.' This contact was followed up when Adolf Eichmann, a rising star in the SS and later to serve under Himmler as one of his principal executants of the Holocaust, conducted an extensive exploratory tour of the Middle East, arriving in Haifa on October 5, 1937. Made to leave by the British two days later, he travelled to Cairo, where either, according to one account, he met the Mufti personally, or to another, his emissaries dispatched from Jerusalem. His report described houses in the Mandate 'adorned with swastikas and portraits of Hitler'. Evidently, the Mufti's efforts on behalf of the Nazi cause were bearing fruit. Eichmann's report urged that these Nazi sympathisers should be rewarded by blocking Jewish refugee migration to the Mandate. (Eichmann's next, final and fatal visit to the Holy Land followed his kidnapping by Mossad agents twenty-three years later in Argentina to stand trial for his part in the Holocaust. The operation was swiftly condemned by the United Nations Security [sic] Council, four of whose five permanent members had prematurely released from prison, found employment for, or simply allowed to escape thousands of Nazi war criminals, and unlike Israel, had long lost interest in hunting down any more. And at no time did the UN see fit to condemn the complicity of the Vatican in facilitating the flight to South America and the Middle East of several thousand Nazis officials, many of them, like Eichmann, wanted war criminals, at the end of the war.)

Shortly after the Eichmann visit, the Mufti despatched to Berlin his personal representative, the German-speaking Dr. Said Imam. He brought with him a message from al-Husseini to be delivered to the Nazi leadership which pledged that if the Third Reich supported the 'Arab independence movement ideologically and materially', then in return, the Mufti would 'disseminate National Socialist ideas in the Arab-Islamic world' and 'combat communism' by 'employing all possible means.' Not so, said the Secretary-General of the OIC. Yet there is unambiguous documentary evidence retrieved from German archives at the end of the war that the Nazis had in fact begun to fund the Mufti's activities no later than the riots he

instigated in 1936. By 1938, al-Husseini was on the payroll of the *Abwer*, the German military intelligence agency headed by Admiral William Canaris.They also prove the complicity of the Saudi monarchy in the Nazi strategy to destabilise the Middle East. Little wonder then that the Saudi Secretary-General of the OIC, who surely must have known this to be the case, was at such pains to deny any association between Islam and the Third Reich. A summary of the sources examined by the Office of the US Chief of Counsel for the prosecution of Axis criminality reads as follows:

1. Only through the funds made available by Germans to the Grand Mufti of Jerusalem was it possible to carry out the revolt in Palestine.
2. Germany will keep up the connection with the Grand Mufti. Weapons will be stored for the Mufti with Ibn Saud [the then King of Saudi Arabia] in Arabia.
3. Ibn Saud has close connections with the Grand Mufti and the revolting [sic] circles in Trans-Jordan.
4. To be able to carry out our work, one of our [i.e., Germany's] agents will be placed in Cairo.

Contrary to the version of his country's history offered by the Secretary-General of the OIC, in January 1939, the Saudi monarchy signalled its readiness to do business with the Nazis when it established full diplomatic relations with the Third Reich. Then, on June 8, 1939, more than two years before the grand Mufti's arrival in Berlin and his meeting with Hitler, Khalid Al-Hud Al-Qarqani, the Royal Councillor of King ibn Saud, was received in the German capital by Foreign Minister Joachim von Ribbentrop. According to an account of their meeting, Ribbentrop 'expounded to Khalid his general sympathy towards the Arab world and pointed out that Germany and the Arabs were linked by a common foe in the shape of the Jews. Khalid answered that [King Ibn Saud] attached the greatest importance to entering into relations with Germany.' But not according to the Secretary-General of the OIC. As we have seen, an audience with Hitler followed, during which an undertaking was given to provide material support for Arab resistance to British influence in the Middle East. This took the form of 8,000 rifles and eight million rounds of ammunition, light anti-aircraft guns, armoured cars, the construction of a munitions plant in Saudi Arabia and, as a personal gift from one anti-Semite to another, a specially-built Mercedes. The purpose of the arms agreement was 'to increase the flow of weapons the King had been secretly sending to Arabs fighting to check the Zionist [i.e., Jewish] influx that had followed the Balfour Declaration.' The Saudi collaboration with the Nazis was entirely consistent with King ibn Saud's opinion of the Jews, 'a race cursed by God ['apes and swine'] and destined to destruction and eternal damnation' Anti-Semitism an exclusively 'European phenomenon'? Nothing to do with Islam?

Parallel with the Mufti's pre-war agitation in the British Mandate, and to a degree in competition with his essentially theocratic orientation, there began the rise in French-ruled Syria of secular Pan-Arabism in the shape of what would become in 1940 the Ba'ath Party of Michel Aflaq, and which in its Iraqi branch, spawned the fascist regime of the genocidist Saddam Hussein. Like al-Husseini, Ba'athism looked to Nazi Germany as an ally in its struggle against colonial, in this case, French rule, but also, unlike the Mufti, for secular ideological inspiration. As one of its co-founders, Sami al-Joundi, later recalled, 'We admired the Nazis. We

were immersed in reading Nazi literature and books. We were the first who thought of an Arabic translation of *Mein Kampf.* Anyone who lived in Damascus at that time was witness to the Arab inclination towards Nazism.' Not according to the Secretary-General of the OIC.

Always with his eyes on Berlin as the only viable source of support for his goal of an independent Palestine, the Mufti must have taken heart from a comment made by Hitler in a speech welcoming the Sudetenland Germans into the Third Reich after the Munich Agreement of September 1938: 'Take the Arab Palestinians as your ideal. With unusual courage, they fight both England's British Empire and the world Jewry. They have no protector or helper. I give you [the Sudeten Germans] the means and weapons.' 'No helper'? Hitler would soon remedy matters. Al Husseini would also have been greatly heartened in his quest for a settlement of accounts with the Jews of the Middle East by Hitler's now notorious speech of January 30, 1939, on the sixth anniversary of his appointment as German Chancellor., in which for the first time he publicly announced his intention, not to help German Jews settle in Palestine, as claimed by amongst other anti-Semites, Ken Livingstone, but to exterminate all the Jews of Europe:

> One thing I should like to say on this day which may be memorable for others as well as for us Germans. In the course of my life I have very often been a prophet and have usually been ridiculed for it. During the time of my struggle for power, it was in the first instance the Jewish race which only received my prophecies with laughter when I said that one day I would take over the leadership of the state, and with it that of the whole nation, and that then among many other things I would settle the Jewish problem. Their laughter was uproarious, but I think that for some time now they have been laughing on the other side of their face. Today I will be a prophet: If the international Jewish financiers in and outside Europe should succeed in plunging the nations once more into a world war, then the result will not be the Bolshevisation of the earth, but the annihilation of the Jewish race in Europe.

Wanted by the British for his subversive activities in the Mandate, after a series of political escapades in Lebanon and Syria, al Husseini arrived in Iraq in October 1939, where he was subsequently complicit in the abortive pro-Nazi coup of Rashid Ali in April 1941, issuing a *fatwa* designed to drum up support for the short-lived regime. Broadcast over Axis as well as Iraqi radio stations, it called upon all Muslims to rally to the Axis cause as the means to achieve their own liberation from British rule: 'I invite you, O brothers to join in the war for God to preserve Islam, and your independence and your lands from English aggression…God is with Thee, the Arab nation and the Muslim world are solidly with Thee in in thy holy struggle.' Fleeing Iraq after the collapse of the coup, al-Husseini arrived in Iran, where he was a guest of first, the German embassy, then the Bulgarian and finally, the Japanese legation (this was before Pearl Harbour) before re-surfacing in Rome, where he met Mussolini. His arrival in the Italian capital was dramatically announced on Rome Radio on October 24, 1941: 'The Mufti of Jerusalem, last heard of taking refuge in the Japanese legation in Tehran, has arrived in southern Italy. Italy, who knows the Mufti's sentiments of friendship and admiration for fascism and the *Duce* and is glad to know he is safe.' '…friendship and admiration for fascism'? Not according to the Secretary-General of the OIC. In the course of his peregrinations around the Muslim world, despite war-time difficulties of communication, the Mufti was able to maintain his links with the Nazis. When Husseini learned of Hitler's victories in

the west, on July 6, 1940, he asked von Papen, German ambassador to Turkey, to 'convey to his Excellency the Great Chief and Leader my sincerest felicitations on the occasion of the great political and military triumphs which he has achieved through his foresight and genius…the Arab nation everywhere feels the greatest joy and deepest gratification on the occasion of these successes.' The Palestinian and Nazi causes were now joined in a common struggle against 'the democracies and international Jewry', and 'the Arab people, slandered, maltreated and deceived by our common enemies, confidently expect that the result of our victory will be their independence and liberation.'

A matter of weeks later, al-Husseini's private secretary, Osman Kemal Haddad, met a number of high-ranking Nazi officials in Berlin to discuss ways in which the Nazi Germany and the Muslim world could co-ordinate their efforts against their common foes. Then on January 20, 1941, while in Baghdad, the Mufti sent his first letter, eleven pages no less, to Hitler, Again, the message was the same, the shared goals and enemies of Muslims, Arabs and Nazis. Through his State Secretary Ernst von Weizsacker, Hitler 'sent his regards and his thanks and best wishes for the continued success of the Arab cause', agreeing with the Mufti that 'Germany and Arabs have common enemies in the English and the Jews'. Now the wheels really began to turn. On March 11, von Weizsacker passed on to Haddad Hitler's decision to recognise al-Husseini's leadership of the Muslims and Arabs of the Middle East. Within the month, he was paid a retainer of one hundred thousand Reichsmarks, and the first payment of a monthly salary of 20,000. Another letter from Hitler followed on April 3, again pledging his support for the Arab cause. With an eye to an alliance with the senior partner in the Axis, the Mufti, after his short stay in Italy as the guest of Mussolini, moved from Rome to Germany, arriving in Berlin on November 6, 1941. But before his departure from Rome, al-Husseini issued a statement that made it clear what he expected in return for rallying support among the Arabs and Muslims for the Axis cause. Fascist Italy and Nazi Germany would have to 'settle the question of Jewish elements in Palestine and other Arab countries in accordance with the racial interests of the Arabs and along the lines similar to those used to solve the Jewish question in Germany and Italy.' In other words, by extermination. But not according to the Secretary-General of the OIC.

The prospects for the kind of alliance the Mufti had in mind were much enhanced by the fact that whereas Germany's enemies, the Soviet Union (invaded by Germany on June 22, 1941) and Britain, ruled over tens of millions of Muslims, Hitler's still-expanding empire was composed almost entirely of infidels. Turning the tables on the Britain's Arab strategy in the First World War, when most of the Middle East was still under Germany's Turkish ally, the Mufti could perform for Hitler the role of a pro-Nazi Lawrence, one made all the easier because, unlike the western Allies, who were avowedly fighting a war for individual freedom and democracy, neither the Mufti nor his Nazi patrons would be hamstrung by having to invoke these goals among peoples to whom they were culturally alien. All this was well understood in Berlin. Even before the Mufti's meeting with Hitler, the possibility of a Nazi-Muslim alliance had been explored and advocated in a number of studies and memoranda by German experts in Arab and Islamic affairs. Like many other Nazi officials and academics, the former German ambassador to Egypt, Eberhard von Stohrer, not only saw many similarities between Islam and National Socialist doctrine. There was also Hitler's personal prestige in the Arab world as the leader of the struggle against the Jews: 'In Islam, the Fuhrer already hold a pre-

eminent position because of his fight against Judaism.' (As he does to this day.) To exploit these advantages and opportunities, von Stohrer proposed the development of an 'extensive Islamic programme'. This came to fruition when the German Foreign Ministry relaunched the hitherto defunct Berlin Islamic Central Institute, staffed by prominent lay and clerical Muslims then resident in Germany. Closely supervised by Nazi officialdom, its allotted task was the promotion of Germany's war aims, of which one, as the Mufti soon became well aware, much to his satisfaction, was the extermination of the Jews.

It did not take long for the Mufti and Hitler to get down to business. Following the Mufti's arrival in Berlin, Foreign Minister von Ribbentrop arranged the audience with Hitler which took place on November 28. As we have already seen, the official protocol (for the full text, see Appendix S) records Hitler pledging to the Mufti that once his armies had broken through into the Middle East they, together with forces commanded by the Mufti, would set about 'the destruction of the Jewish element residing in the Arab sphere under the protection of British power.' Germany, said Hitler, 'stood for uncompromising war against the Jews. That naturally included active opposition to the Jewish national home in Palestine, which was nothing other than a centre in the form of a state, for the exercise of destructive influence by Jewish interests.' (This allegation was identical to that made by Hitler in the quote from *Mein Kampf* posted on the website of Palestine Live Administrator and close friend of fellow member Corbyn, Elleanne Green. See Appendix T) Hitler promised al-Husseini that once the Germany army had evicted the British from the Mandate, 'the Jews are yours'. A strange way to go about creating a Jewish state in Palestine, as alleged by Livingstone.

According to the Mufti's own record of the meeting, Hitler had explained that although it was true that 'our common enemies are Great Britain and the Soviets', behind them stood 'hidden Jewry which drives them both'. Germany's victory in this confrontation would therefore be 'of great and positive help to the Arabs who are engaged in the same struggle.' This 'same struggle' was a war that could not be won without the extermination of the Jews. And 'only if we win the war will the hour of deliverance also be the hour of fulfilment of Arab aspirations.' The Mufti's hopes therefore rested entirely not only on Hitler's victory in the war against the Allies, but the annihilation of the hidden force both believed stood behind and guided their military enemies. The goal of the extermination of the Jews therefore became the common foundation of the Mufti's alliance with the Third Reich. But not according to the Secretary-General of the OIC. In the days and weeks that followed this meeting, there was set in motion a chain of decisions and events that led to what in official Nazi parlance was referred to as 'the final solution of the Jewish question'.

Having committed himself to the Arab, and specifically the Palestinian cause, Hitler had to ensure that no more Jews could seek refuge from Nazi persecution in the Middle East. Already, on March 11, 1941, Hitler had given an undertaking to al-Husseini that Germany would bloc all Jewish emigration from Europe. (Also seeking to placate the Arabs, Britain was following a similar policy. See Addendum to Appendix A) Therefore, if Europe was to be made 'Jew free' as Hitler intended, that left only one alternative - extermination. Within hours of his meeting with Mufti, he instructed Reinhard Heydrich, Himmler's second in command, to convene a conference that would make practical arrangements for the implementation of the 'final solution of the Jewish question'. The next day,

November 29, Heydrich sent out invitations to thirteen high-ranking Nazi officials to meet on December 9 in the Berlin suburb of Wannsee. The conference had to be postponed when, on December 7, Japan attacked the US naval base at Pearl Harbour. As befitted his strategic role in impending Holocaust of the Jews, on December 9, the Mufti was accorded VIP status, with the photo of his encounter with Hitler featured in the Nazi press, and an invitation to attend as a guest of honour an emergency session of the Reichstag, where Hitler was to announce his decision to join Japan in its war against the United States. In the course of his speech, Hitler boasted that while Britain now had the decadent, materialist, mongrel Americans on their side, Germany, as a result of his alliance with the Mufti, had a warrior race, the pure-blooded Arabs.

The postponed Wannsee conference took place on January 20, 1942, where it was decided, in the words of one of those present, Adolf Eichmann, to implement 'the biological extermination of the Jewish race'. On April 28,1942, al-Husseini received from the Nazi Foreign Minister von Ribbentrop what was obviously intended to be understood as an official confirmation of undertakings made verbally by Hitler to the Mufti at their meeting in Berlin on November 28. It concluded with the pledge that the Third Reich was 'ready to give all her support to the oppressed Arab countries in their fight against British domination, for the fulfilment of their national aim to independence and sovereignty and for the destruction of the Jewish National Home in Palestine.' This communication, which, Ribbentrop requested 'should be maintained absolutely secret until we decide otherwise', left no room for any doubt as to what was to be the fate of the Jews of Palestine. The Mufti must have known exactly what Hitler was proposing, and the part he was expected, and as we shall, was only too willing to play in it... the extermination of all the Jews in the Middle East. Proof of this was not long in coming. As result of his meeting with Hitler, an agreement followed with the Third Reich that provided the Mufti with a radio station to broadcast pro-Nazi and anti-Jewish propaganda to the Middle East, and a promise to exterminate the Jews when the *Wehrmacht* fought its way into the areas of Jewish settlement in the British Mandate. The Mufti's part in this operation was to prepare and then mobilise Arab Muslim support for the Nazis' extermination programme in the Mufti's main power base, the strategically located British Mandate. But the Mufti's potential usefulness to the Nazis reached far beyond Palestine. He was also President of the forerunner of today's Organisation of the Islamic Conference, the World Islamic Congress, a post of considerable prestige and influence, if not actual power, in the wider world of Islam. Hence his importance to Nazi objectives in a double sense, and why he lacked for nothing in pursuit of his several endeavours.

Even before the war and his arrival in Berlin, the Mufti had been channelling Nazi subsidies in foreign currency to his political and religious co-thinkers, including more than a hundred Muslim students in Paris and the Muslim Brotherhood in the Middle East the theocratic movement that gave birth to Corbyn's 'friends' Hamas in 1987. Having secured the patronage of Hitler, the cash flow, already substantial, increased to a flood. In addition to his radio station and the Berlin-based Islamic Central Institute (see below), the Nazi regime funded a personal staff of 60 officials, of whom the 23 most important received salaries of between 200 and 700 Reichsmarks per month. As to his personal needs, the Mufti wanted for nothing. His personal salary amounted to an incredible 90,000 Reichsmarks per month. He was housed on Berlin's fashionable Klopstock Strasse,

in a mansion that had once been, in what was one history's most perverse ironies, a Zionist Hebrew School. Al Husseini referred to it as his 'Research Institute on the Jewish Problem in the Muslim World'. As was (and still is) customary, the traditional Arab Muslim clan nepotism played its part in staffing policy, with at least three nephews of the Mufti, and possibly several more, being placed on the pay roll. In addition to the Nazi funding of al-Husseini's various propaganda operations, in February 1943 Hitler personally authorised the creation of a Swiss bank account in the Mufti's name, together with a gift of shares in a number of German firms, amounting in all to the value of 18.4 million Reich marks. Hitler's designated successor, Hermann Goering, acted as trustee for both investments. There is no record of any other Nazi collaborator being similarly favoured...or trusted. According to Fritz Grobba, who as a specialist on the Middle East, attended the al-Hussain-Hitler meeting, the Mufti 'enjoyed the special trust of the German political and military offices because of the clerical vestments he wore'.

Although generously equipped with the means to play his chosen role in the 'final solution', the Mufti realised that everything now hinged on the success of Hitler's military operations in North Africa. As the Axis forces crossed the border into Egypt for the final push to Cairo and the Suez Canal, al-Husseini upped his game, now seeking to play an active military role in the Nazi-Muslim alliance he had helped to forge. As Rommel's tanks rolled eastwards deep into Egypt, on July 26, 1942, al-Husseini wrote to von Ribbentrop proposing the formation of a Palestinian commando force to operate behind enemy lines. Hitler approved the plan, but too late to have any effect on what proved to be the decisive battle that was looming at el-Alamein, where the British Eighth Army had made its last stand. Rommel's offensive stalled, and then his army driven back into Libya. The British victory at El Alamein was not only a strategic defeat for Hitler, but no less so for the Mufti, whose political ambitions and hopes for a Middle Eastern Holocaust had always been totally dependent on Nazi military supremacy. Even so, having cast his lot in with the Nazis, there was no turning back. The prophet's official birthday of March 19 is a very special day in the Muslim calendar, and in 1943, with the war now running against the Axis powers on all fronts, in a radio broadcast to the Muslim world, al-Husseini used the anniversary to re-dedicate his followers to what was now a doomed Nazi cause:

> Arabs and Muslims, on this occasion of the birthday of the prophet, who crushed Jewish ambitions in the past and completely eliminated them from Muslim countries, thereby setting us an example; on such a day Muslims and Arabs should vow before God utterly to crush Jewish ambitions and prove that God is greater than imperialism [sic] and far more powerful than the devilry which surrounds international Judaism.

Maybe the war against the Allies was lost, but the war against the Jews had to continue. In November 1943, fully aware that the Holocaust was now running at full throttle, the Mufti called on Muslims and Arabs to continue to play their part in the liquidation of the Jews:

> It is the duty of all Muhammadans and Arabs in particular to drive all Jews from Arab and Muhammadan countries. Germany is also struggling against the common foe that oppressed Arabs and Muhammadans in their different countries. It has very clearly recognised the Jews for what they are and resolved to find a definite solution [sic] for the Jewish danger that will eliminate the scourge that Jews represent in the world.

There was also another memorable date in the Muslim calendar, only it was one for commemorating with much cursing and gnashing of teeth. On November 2, 1917, the British Foreign Secretary, Arthur Balfour, issued the promise that his government would do what it could to secure 'a national home for the Jewish people' in Palestine. Even though this was not a commitment to the establishment of a Jewish state, successive British governments nevertheless reneged on the pledge when it became evident that its implementation would be at the cost of permanently damaging Britain's relations with the Arab leaders and peoples of what was for the British Empire a highly strategic and militarily vulnerable region. Even though by 1943, the Balfour Declaration had long been a dead letter, both al-Husseini and his Nazi patrons saw its anniversary as an opportunity to drum up support amongst the Arabs of the Middle East for a Third Reich whose armies were everywhere in headlong retreat. A huge rally to mark the occasion was staged in the vast main hall of the *Luftwaffe* headquarters in Berlin with 20 VIPs in attendance.

The proceedings were broadcast on German radio, with a commentator setting the scene: 'We are in the *Luftwaffe* building in Berlin, where Arab leaders are gathered to protest against the Balfour Declaration. The hall is festooned with Arab flags and portraits of Arab patriots. Arabs and Muslims from every land pour into the hall. Among them are Moroccans, Palestinians, Lebanese, Yemenites, men from the Hejaz, [Saudi Arabia] Indians, Iranians and Muslim representatives from all over Europe.' Also present were 'a great many Germans friendly to the Arabs, high government officials, civilian and military, one of the SS chiefs, representatives of foreign embassies and at their head representatives of the Japanese Embassy. The audience runs into hundreds.' Then the great moment arrived. The stage was set for the entry of the future founder of the Arab League and the Organisation of the Islamic Conference: 'Now I see the Mufti of Jerusalem making his way into the hall. He is shaking hands with a number of notables [sic] and mounts the steps to deliver his address.' The Mufti's speech emphasised not only the common interests that had drawn Muslims and Nazis together, but the durability of the alliance these shared goals had generated. He also, *inter alia*, let it be known that he was fully appraised and approved of what was by this time the well-advanced Nazi operation to exterminate the Jews of Europe:

> …the Germans know how to get rid of the Jews. That which brings us close to the Germans and sets us in their camp is that up to today, the Germans have never harmed any Muslim, and they are again fighting our common enemy. (Applause) But most of all because they have definitely solved the Jewish problem. These ties, and especially the last, make our friendship with Germany not a provisional one, dependent on conditions, but a permanent and lasting friendship based on mutual interest.

Not according to the Secretary-General of the OIC. Unable to be present at the event, Foreign Minister von Ribbentrop sent a telegram to the Mufti emphasising as on previous occasions the Third Reich's commitment to cleansing the Middle |East of its Jews:

> I send you greetings to you and the Assembly gathered under your chairmanship in the capital of the German Reich. Old ties of friendship bind Germany to the Arab people. Today more than any other period she is your natural ally. The obliteration of what is called the Jewish National Home and the liberation of the Arab peoples from

> persecution and exploitation by foreigners is a basic tenet of German policy. The hour approaches when the Arab people will once again build their future in freedom.

SS chief Heinrich Himmler was also too busy to attend, engaged as he was in overseeing the extermination of the Jews of Europe. He did, however, find the time to add his own greetings to those of Ribbentrop:

> The National Socialist Party of Germany has inscribed on its flag; the extermination [n.b.] of world Jewry. Our Party sympathises with the fight of the Arabs, especially the Arabs of Palestine, against the foreign Jew. Today, on this Memorial Day of the Balfour declaration, I send my greetings and wishes for success in our fight. [signed] Heinrich Himmler, Leader of SS.

Statements such as these are not easily reconciled with Livingstone's claim that Hitler intended to impose a Zionist state on the Palestinians.

The Mufti's influence was evidently on the rise. Emulating the Kaiser's pro-Islamic strategy of the First World War, when he sanctioned the construction in Berlin of Germany's first mosque, the Nazis approved the establishment in Berlin of the Islamic Central Institute, officially opened by the Mufti on December 18, 1942, the date chosen being that of the pilgrimage feast of '*Id al-Adha*, the 'Feast of the Sacrifice'. The Institute was largely the brainchild of Propaganda Minister Goebbels, who like other top Nazi leaders, most notably Himmler and Hitler, saw Islam as a natural and valuable ally in the war against the Jews and the Allies. On the occasion of the Institute's opening, al-Husseini sent a telegram to Hitler, thanking him for his support for the new venture. Hitler's reply was broadcast in Arabic on January 3, 1943: 'To the Great Leader, the Grand Mufti of Jerusalem, I present to you my thanks for your kind telegram and wish you complete success in your participation in the tasks of the future', the most important of which was, of course, the extermination of the Jews.

The Mufti's address at the Institute's opening, also broadcast to the Arab world, gave more than a hint of what these 'tasks of the future' might be:

> Among the most bitter enemies of the Muslims are the Jews and their accomplices. The holy *Koran* and the history of the Prophet are full of evidence of the Jewish lack of character and their malicious, mendacious and treacherous behaviour, which completely suffices to warn Muslims of their ever-constant, severe threat and enmity until the end of all days. And as the Jews were in the lifetime of the great Prophet, so they have remained throughout all ages conniving and full of hatred toward the Muslim, wherever an opportunity offered itself to them.

The speech, which the Mufti ended with the salutation, 'there is no God but Allah', was a great success. It was broadcast to North Africa and the Middle East, and even published in the official Nazi daily, the *Volkischer Beobachter*, together with a full report of the ceremony and an article titled 'This War Could Bring Freedom to Islam'. Financed by the Third Reich's Foreign Office, the Institute's staff were all Muslims drawn from a wide range of Islamic countries. The Mufti's role at the Institute was not only to pump Islamic 'hate speech' and well-funded pro-Nazi propaganda into the Arab and Islamic worlds. Hitler even went so far as to authorise the formation of an all-Muslim Waffen SS division in Bosnia, the

Handschar, to combat Tito's communist partisans, and to round up 50,000 Jews destined for extermination in the death camps of Poland. Awarded by the Mufti the title 'The Cream of Islam',('scum' more readily comes to mind) the division's flag symbolised the fusion of the faith with Nazism, with its emblem of a swastika and a sword. And in a rare example of harmonious 'interfaith dialogue', fighting alongside the Mufti's Muslim warriors against the same enemies were units of the Vatican-sponsored Croatian Catholic militia, the fascist Ustashi. One of their clerical leaders (among them members of the Jesuit and Franciscan Orders) said with the same justice as the Mufti did of his own battalions, that they were 'Germany's natural friends because they had the same enemies, namely the English, the Jews and the communists'.

SS chief Heinrich Himmler went to inordinate lengths to ensure that his Slav Jihadis were made to feel at home in the company of their Aryan fellow Jew-killers. He issued instructions that they be treated with what today would be termed the utmost 'cultural sensitivity', with special provision being made for their dietary requirements. It would appear that Himmler's multi-culturalism did not sit easily with all the German SS officers commanding the Muslim division. Evidently, they were in urgent need of a crash course in 'diversity awareness' and 'inclusivity', because on August 6, 1943, Himmler found it necessary to issue the following reprimand: 'I hold all commanders and other SS officers responsible for the most scrupulous and loyal respect for this privilege especially granted to the Muslims. They have answered the call of the Muslim chiefs and have come to us out of hatred for the common Jewish Anglo-Bolshevik enemy through [their] respect and fidelity for he who they respect above all, the *Fuehrer* Adolf Hitler. There will no longer be the least discussion about the special rights allowed to the Muslims in these circles. Heil Hitler!' Islamophobia was *verboten*.

The guidelines issued for German personnel in their dealings with the local Muslim populations in North Africa and the Soviet Union were indeed a model of cultural sensitivity. The same armed units that either killed Jews on the spot or despatched them to gas chambers in Poland were instructed to treat any Muslims they encountered with the utmost civility and respect. The same regime that in the 'Crystal Night' of November 1938 vandalised, looted and destroyed scores of German synagogues now, in the Crimea and the Caucasus, reopened and restored mosques that had been closed by the Soviet authorities or damaged in the fighting. No doubt grateful to be back in business, in return, imams said prayers for Hitler, called for a holy war on Jewish Bolshevism, and for Muslims to enrol in the German army. Printed instructions issued to *Wehrmacht* servicemen, who had hitherto been allowed to rape whoever they fancied, demanded that they show respect for 'the honour of Muslim women.' 'Religion and religious customs and conventions of the Caucasians', unlike those of the Jews, had to be 'respected and not ridiculed, even though they may appear odd.' General Ewald von Kleist, commander of German forces in the Caucasus, explained to his fellow officers the geopolitical motive for a policy that was not usually associated with an invading Nazi army, especially in the East: 'We stand at the gates to the Islamic world. What we do and how we behave here will radiate deep into Iraq, to India, as far as the borders of China.' Nazi multi-culturalism and inclusivity went far beyond showing 'respect'. Increasing numbers of Muslims were actually being enrolled in the ranks of the Nazi war machine, both in the Soviet Union and the Balkans. In the Spring of 1943, the Mufti toured the later region to drum up Muslim support for the Nazi

campaign against Tito's partisans. When he returned a year later to boost the morale of his Muslim Waffen SS recruits, he was captured on camera for posterity giving a Nazi salute while inspecting the *Handschar* Division. Evidently impressed with the military bearing of Hitler's Jihadis, he praised them as 'an example to all Muslims in all countries', and for making common cause with Germany, 'the only great power that has never attacked an Islamic country'. Moreover, there were, said the Mufti, 'also considerable similarities between Islamic principles and those of National Socialism'. But not according to the Secretary-General of the OIC…or the *dhimmi* left for that matter.

The Mufti was only one, but certainly the most important, of a large team of Muslim clerics and political leaders recruited by the Nazis to promote their geo-political objectives in the Islamic world. Imam Alimjan Idris from Turkistan was hired by the Third Reich Foreign Ministry as early as 1933 as an adviser on Islamic affairs, specialising, as one would expect, in anti-Jewish propaganda. On the outbreak of the Second World War, he transferred to the Orient section of German foreign broadcasting, which involved collaboration with the Propaganda Ministry of Josef Goebbels, another admirer of the Mufti. An able linguist, one of his duties was to translate Hitler's *Mein Kampf* into Persian. Amongst other Muslims who offered their services to the Nazis were two Arabs, 'Abd al-Halim al-Naggar and Muhammad Safty, who in December 1942, became the Director of the newly opened, Berlin-based Islamic Central Institute.

However it was the *Wehrmacht* and Waffen SS who were the most interested in the Muslim connection, chiefly because they saw in the Arabs and other Islamic peoples a huge source of recruitment to the Third Reich's overstretched and progressively depleted armed forces. In the 'Desert War' of North Africa, Arab Muslims served mainly as auxiliaries to the Axis armies, but in the East, captured Red Army Muslims were recruited in large numbers to form *Ostlegionen,* Eastern Legions, which were then thoughtfully provided with field imams trained in Dresden and at the University of Gottingen. Such was the demand for Muslim clergy that another school for imams serving in the Balkans was opened personally by al-Husseini, on April 21, 1944, with an all-Muslim staff of four Bosnian clerics. It turned out fifty SS imams on two courses lasting two months each. By the end of 1942, 53,000 Muslims were under arms on the Eastern front, fighting for Allah and Hitler's Reich. So, in the East, against the USSR, in North Africa against the British, and as we have already seen, in the Balkans against Tito's communist partisans, large numbers of Muslims, with the approval and encouragement of their clergy, were willingly making common cause with the Axis powers in their wars of conquest and extermination. But not according to the Secretary-General of the OIC.

Concerned not to offend their Islamic allies, who hailed from a wide variety of ethnic groupings, the Nazis went out of their way to reassure them that the Third Reich's racial laws and doctrine did not consign Arabs, Turks and Persians to the same sub-human status as Jews. Indeed, as early as 1935, at a time when the Nazi's Islamic orientation was still in its infancy, Goebbels' Propaganda Ministry issued instructions to the press that because the Arabs were generally regarded as Semitic peoples, the press must stop using the term 'anti-Semitism' and to use instead the term 'anti-Jewish'. Academics were allotted the task of providing a scientific foundation for a racial distinction that was central to Nazi strategy in the Middle East, where vital British interests and lines of communication were most vulnerable to attack. The care taken to avoid offending Arab sensitivities on this question was

well illustrated in an exchange between Rashid Ali al-Kailani, the pro-Nazi Prime Minister of Iraq deposed by the British in May 1941, and Professor Walter Gross, Director of the Racial Office of the Nazi Party. After his overthrow and flight to exile in Berlin, Ali wrote to Professor Gross that in view of the fact that ‘in their struggle for freedom and their rights they [the Arabs] had so much support from the Germans', his Nazi patrons should dispel any confusion on this issue ‘by presenting the truth about the German attitude towards the Arab race'. Professor Gross agreed. Unlike the Jews, a 'disharmonious race mixture', the ‘Semitic-Arab peoples, languages and cultures always were the object of affectionate interest on the part of German scholarship'. There was no question of the Nazis ranking the Arabs on the same sub-human level as the Jews:

> No responsible person or institution in Germany ever said that the Arabs were racially inferior or stood on an unfavourable place in the rank of human races. On the contrary, National Socialist racial theory considers the Arabs members of a higher human race that looks back on a glorious and heroic history. That is why, too, the struggle of the Arabs for political liberation against the Jewish usurpation of Palestine has always been observed and supported by Germany with particular sympathy.

'...the Jewish usurpation of Palestine...' Haven't we heard that before somewhere? As early as 1935, aware of the offence Nazi racial classifications might give to potential allies in Iran and Turkey, Goebbels’s Propaganda Ministry banned the use in the media of the term anti-Semitism and its cognates, and, as do wokistas today, in the same spirit, described criticism of Islam as ‘undesirable’. Other Muslim peoples also gained from this racial upgrading. By 1942, Caucasian Muslims had even been elevated to the status of quasi-Aryans and were now described as 'Indo-Germans'. Even Slavs, hitherto regarded and treated as ‘*untermenschen*, could find themselves promoted into the human race, so long as they were Muslims, which in the Balkans, many were, 50,000 of whom provided recruits for the Waffen SS’s anti-partisan Muslim *Handschar* Division.

The Mufti's was not the only Islamic game in town, though it was certainly the one with the highest profile and most resources. Aside from the Mufti, there was, as we have already seen, Rashid Ali al-Kailani, a refugee from his failed pro-Axis coup in Iraq in May 1941. al-Kailani can be seen in a photograph shaking hands with Hitler during a visit to the Nazi leader's war headquarters at Rastenburg in East Prussia on July 15, 1942, a sure indication that like the Mufti, he had been admitted to the inner circle of those Muslims with and through whom the Nazis hoped to advance their geo-political ambitions in the Arab and, more broadly, the Islamic world. Aside from this 'photo opportunity' (the Mufti also featured in one with Hitler during his meeting of November 1941, and another with Himmler in July 1943), there was a highly sinister aspect to al-Kailani's elevation. A month earlier, he, together with three other Muslims whose identities are not certain (though one could have been the Mufti) visited Sachsenhausen concentration camp, where experiments were being conducted to discover the most efficient means of killing Jews. By the time of their visit, gassing had already been chosen as the most effective and cheapest method of implementing the 'final solution of the Jewish question' that had been agreed at the Wannsee Conference in Berlin on January 20, 1942. Previously, in January 1941, that is, before his arrival in Germany in November of the same year, the Mufti had written to Hitler asking him to help solve

the 'Jewish question' in the Middle East. Now Muslim leaders from the Middle East were being shown just how it could and was being be done. Whether he visited Sachsenhausen or not, the Mufti was certainly kept fully 'in the loop' as to the preparation and progress of the Holocaust. Despite the high level of secrecy surrounding the Wannsee Conference, following his meeting and agreement with Hitler a week previously, on December 4, 1941, the Mufti was awarded the extraordinary privilege of an advanced briefing as to the conference's purpose and subject matter by none other than Adolf Eichmann, even being allowed into the map room of Reich Main Security Office Jewish Affairs Division to have it explained just where Europe's Jews were located and how they would be rounded up and processed.

The day following the Wannsee Conference, the gathering that sealed the fate of two thirds of Europe's Jews, the Mufti received another briefing on its results, which included a statistical summary prepared by Adolf Eichmann of the Jewish populations of all the European states. All were scheduled for extermination. The problem for al-Husseini was that the list did not include Jews living in the Middle East. Concerned to ensure that, as he had already requested of Hitler, Middle Eastern Jews would not be excluded from the extermination programme agreed at Wannsee, the Mufti asked for a written assurance that this was indeed the case. Sure enough, on April 28, 1942, Hitler's government sent letters to the Mufti and al-Kailani undertaking to exterminate all the Jews living in the Palestine Mandate and Iraq. Hitler even repeated this pledge personally to al-Kailani when they met at his Eastern front headquarters on July 15, 1942. But not according to the Secretary-General of the OIC.

The lengths the Nazi leadership were prepared to go to promote the reputation and importance of al-Husseini were quite extraordinary, exceeding by far any extended to other collaborators. The periodical *Die Aktion,* in its issue of March 1942, published a lengthy interview with al-Husseini titled 'An Hour with the "Faithful": His eminence the Grand Mufti speaks about the Arab national aims.' This was followed a year later by a whole book devoted to al-Husseini, *Amin al-Husseini, Grossmufti von Palestine* (sic: not 'Jerusalem'); and in the same year, an invitation to the Mufti to write a Preface to a Nazi source book on British policy in the Palestine Mandate by another Muslim collaborator, Mamun al-Hamui, with the title *Die britische Palestina-Politik, Dokumente zur Zeitgeshichte.*

There was also a very practical aspect to the Mufti's collaborationist activities that went far beyond the literary and propagandistic. There is weighty evidence that the Mufti accompanied Eichmann on visits to the Auschwitz and Maidenek death camps in the summer of 1943. According to the testimony at the Nuremberg Trials of Himmler's Deputy, Dieter Wisliceny, the Mufti 'was one of the initiators of the systematic extermination of European Jewry and had been a collaborator and adviser of Eichmann and Himmler in the execution of this plan…He was one of Eichmann's best friends and had constantly incited him to accelerate the extermination measures. I heard him say that accompanied by Eichmann, he had visited incognito the gas chambers of Auschwitz.' Not according to the Secretary-General of the OIC. What is certain is that the Mufti selected three Iraqi Muslims, Naji Shaukat, Mohammed Hasan Salman and Kamil al-Kailani, to supervise the projected extermination of the Jews in the Middle East. In his memoirs, al-Husseini related that he had even selected a location close to the town of Nablus, (in what is now the West Bank) where, upon the eagerly anticipated arrival of the Nazis, he

intended to establish a facility for this purpose. What is also not in doubt is the Mufti's three-day stay in Frankfurt, starting on April 12, 1943, as the guest of Alfred Rosenberg, the Nazi ideologue and head of the Nazi's Institute for Research into the Jewish Question based in that city. Founded in 1939, the Institute employed 70 researchers and 600 other staff. Its central tasks were devising the ideological and pseudo-scientific justifications for the impending extermination of the Jews, and planning the vast movement of peoples and deployment of resources necessary for its execution.

In March 1941, with military preparations nearing completion for the invasion of the Soviet Union and the slaughter of its Jews, the Institute hosted a conference of academics on the theme, 'The Universal European Solution of the Jewish Question'. Papers were given by specialists in various aspects of this so-called 'Jewish Question', all of them with one purpose, which over the next three years culminated in this question's 'final solution' by either slave labour, shooting or gassing. al-Husseini did not attend this conference, as he only arrived in Germany in November of the same year. But he was invited to attend a second conference convened, on Hitler's express command, by Rosenberg's Institute and scheduled to be held in Krakow in the summer of 1944. Billed as an International Anti-Jewish Congress, the delegates were headed by top Nazi brass: Hitler's private secretary and head of the Fuehrer's Chancellery, Martin Bormann, Governor of Poland Hans Frank, Propaganda Minister Josef Goebbels, SS chief Heinrich Himmler, Foreign Minister Joachim von Ribbentrop and Labour Front boss Robert Ley, together with a large entourage of quisling politicians and academics (including Vidkund Quisling himself) from Nazi occupied countries, and Nazi sympathisers from Spain, Sweden, Egypt and Switzerland. From among the delegates, twelve had been chosen to present papers to the congress, the theme of each being the need to enrol all the anti-Semites of Europe and beyond in a final settling of accounts with the Jews. One of those so honoured was none other than Haj Amin al-Husseini, who was selected to deliver a paper titled, 'Palestine, A World Political Pivot of the Jewish Drive for Power'. Sadly for the Mufti, the opportunity to impress his Nazi patrons with a virtuoso unmasking of the World Jewish Conspiracy and as central to it, Zionist intrigues in Palestine, was frustrated by the rapid advance of the Jewish Bolshevik Red Army into Poland, and in the west, the Jewish plutocratic allied landings in Normandy. After several postponements, the congress was cancelled.

The theme chosen by al-Husseini, or possibly chosen for him by the congress organisers, had become of special concern to Goebbels, since he had received an eleven-page memorandum in March the same year, drafted by *Oberstleutnant* Wolf Meyer-Christian, the author of a book on the 'Anglo-Jewish alliance'. Like Hitler and al-Husseini, Meyer-Christian, as Max Weinreich puts it, not only believed that 'Zionism was the most menacing of all Jewish movements' but that 'the Jewish Agency for Palestine in effect was a world Jewish government striving for world domination'...exactly the claim advanced by Hitler in *Mein Kampf* , by Hamas in its Covenant…and endorsed by Palestine Live Administrator and Jeremy Corbyn's close friend, Elleanne Green. Over the next six months, Goebbels' own news agency, *Deutscher Wochendienst,* then recycled this material for featuring in the Nazi press. Since, like Meyer-Christian, not only Hitler and Goebbels, but the entire Nazi leadership undoubtedly believed Zionism to be 'the most menacing of all Jewish movements', this conviction explains the prominent position al-Husseini occupied in the hierarchy of Nazi collaborators and quislings, as it does the intended

participation of the Mufti in the Congress as not only a delegate but as a speaker. But al-Husseini was no mere puppet. He was not dancing to Hitler's tune for reasons of sheer opportunism, like the French quisling Pierre Laval. Since the early 1920s, al-Husseini had been composing his own anti-Semitic, Arab nationalist melodies, and he had no intention of dancing to anybody else's when he threw in his lot with Hitler in November 1941. Neither did his Nazi patrons need him to. What was consummated in the Mufti's first meeting with Hitler was not conversion, but *convergence*. The war, and the Holocaust, found them standing on common ground. And it was not only al-Husseini who believed he had mandate from heaven to rid the world of Jews. So did Hitler, as he proclaimed in *Mein Kampf:* 'By defending [sic] myself against the Jews, I am fighting for the work of the Lord'. So it is easy to see why all Nazi doors were opened wide for Hitler's partner in a divinely-sanctioned genocide.

For example, impressed with the 'work' of the Frankfurt Institute after his visit in April 1943, al-Husseini requested, and was granted, funds to establish an Institute of his own in Berlin, with the same genocidal objectives in mind for the Middle East. That is why he seconded one of his own staff, the Syrian Adil Maski, to work alongside Rosenberg in Frankfurt to gain experience for the new undertaking in Berlin. While in Frankfurt, Maski translated into Arabic the Institute's fortnightly journal, *Weltkampf*: *Die Judenfrage in Geschichte und Gegenwart* (Battle for the World: The Jewish Question Past and Present), wherein the need for and means to solve this 'question' were quite openly promoted. Never wanting for funds, the Mufti did not confine his activities to this and other enterprises in Berlin. He gave instruction classes to Muslim SS officers serving in Yugoslavia at Zagreb and Banja Luka, and to SS imams at Potsdam.

On July 4, 1943, by which time the Final Solution was in full swing, the Imam met its principal architect and organiser, Heinrich Himmler, in the Ukrainian village of Zhitomir, just east of Kiev, which in September 1941 had been the scene of the massacre of some 33,000 Jews. Here too, a Muslim meets Nazi photo opportunity presented itself, and gave to posterity a record of two monumentally criminal anti-Semites smiling as they shook hands. During his stay in Zhitomir, the Mufti dined with several other guests, these being the Waffen SS generals Berger, von Scholz, Brandt and Best. In addition to rounding up and slaughtering Jews behind the Eastern front, Brandt's other special interest was the selecting and killing of Jews to create a collection of skeletons for 'research' purposes. It was in this convivial setting that, according to his memoirs, the Mufti was informed by Himmler how many Jews his murder machine had exterminated: '…we have decided in this war to make them suffer and to pay attention to their activities in advance. Thus, up to now, we have liquidated about three million of them.' That number was about right.

Three months later, on October 6, Himmler announced to a meeting of Nazi officials in Posen (now Poznan) that 'this people [the Jews] must disappear from the face of the earth.' Such was the company kept by the liberator of the Palestinians and holy man from Jerusalem...and Yasser Arafat's 'hero'. But what of the Mufti's own plan for a Muslim 'final solution'? Had not Hitler promised him at their first encounter in Berlin that the Jews of the Middle East were 'all yours'? With the arrival of the Nazi armed forces in North Africa in March 1941 to bolster Fascist Italy's feeble efforts to defeat the British, it seemed the opportunity had arrived. Already, both the Vichy French in Tunisia and the Italians in Libya had been rounding up Jews and interning them. With arrival in North Africa in June 1942 of

Walther Rauff, the pioneer of the mobile gas extermination van, the final stage was set to begin. All told, some 5,000 Jews were put to death, the killing only stopping when, with Rommel's troops on the run after their defeat at el-Alamein, the Germans had other things on their minds than Jew-killing. Even so, Rauff's mini-pogrom in North Africa gave more than hint of the fate that would have befallen the Jews of the Mandate had the *Wehrmacht*, as the Mufti and his colleagues hoped, broken through the British lines and crossed the Suez Canal. In the expectation of just such a Middle Eastern 'final solution', co-incidental with the German advance towards Cairo, on July 7, 1942, Berlin Radio's 'Voice of the Free Arabs' broadcast a call to 'kill the Jews before they kill you':

> Kill the Jews who took your valuables, Arabs of Syria, Iraq and Palestine. What are you waiting for? According to Islam it is a duty to defend yourselves. This can only be fulfilled by the liquidation of the Jews. This is your best chance to get rid of this dirty race. Kill the Jews! Set their possessions on fire! Demolish their shops! Liquidate those evil helpers of British imperialism! Your only hope for rescue is to annihilate the Jews before they do this to you.

There is little doubt that had the Germans reached Cairo and beyond, many Muslims would have then shown their hand, rallying to the call from the Mufti in Berlin that a Jihadi alliance with Nazi Germany was the only means by which the Arabs could liberate themselves from British rule and settle their accounts with the Jews. Understandably then, there was undisguised admiration for Islam's war-like temper amongst the top Nazi leadership. SS chief and Holocaust architect Heinrich Himmler, who kept a copy of the *Koran* at his bedside, waxed the most lyrical about the warrior spirit of Muslims, and especially the cunning of their prophet:

> Mohammed knew that most people are terribly cowardly and stupid. That is why he promised every warrior who fights courageously and falls in battle two [sic] beautiful women. This is the kind of language a soldier understands. When he believes that he will be welcome in this manner in the afterlife, he will be willing to give his life, he will be enthusiastic about going into battle and not fear death.

While Himmler was somewhat parsimonious in his computation of the rewards for martyrdom, he undeniably grasped the essential principles of Islamic *Jihad*. In the course of his many dealings with Himmler, the Mufti came to appreciate what he described as his 'intelligence, cunning and breadth of knowledge'. According to Felix Kersten, Himmler's doctor, the SS chief had been introduced to Islam by another top Nazi devotee of the faith, Hitler's deputy, the Egyptian-born Rudolf Hess. (First published in German in 1947, the 1992 English language edition of Kersten's memoirs omitted, without any acknowledgement or explanation, the chapter devoted to Himmler's eulogy of Islam. I do not need an explanation.) As for Hitler, there are several accounts of his views on the merits of Islam, each of them very much in same spirit as those of Himmler. The Islamic 'exhortation to fight courageously' succeeded because 'as a corollary, the Muslims were promised a paradise peopled with houris, where wine flowed in streams - a real earthly paradise'. These lavish rewards for Muslims Hitler contrasted with those for Christians, who 'declare themselves satisfied if after death they allowed to sing Hallelujahs'. Such was Hitler's admiration for the martial qualities of Islam that on more than one occasion, he expressed his regret that the Christian powers had

frustrated the attempted Muslim conquest of Europe, as here, to his Arms Production Minister, Albert Speer:

> You see, it's been our misfortune to have the wrong religion. The Mohammedan religion would have been much more compatible with us than Christianity. Why did it have to be Christianity with its meekness and flabbiness?... Islamised Germans could have stood at the head of this Mohammedan Empire.

Some Nazis became so enamoured of Islam that after the war, with their dream of a thousand-year Reich shattered, and with the Muslim world now on the rise and in the Middle East, seething with anti-Semitism, they took the final and logical step of converting. Two in particular who did so are worthy of mention; the propagandist Johann von Leers and the racial theorist Ferdinand Clauss. von Leers was a top-ranking journalist for the even by Nazi standards obsessively anti-Semitic and pornographic *Dur Sturmer* of Julius Streicher. As such, he naturally praised the prophet for his success in combating the Jewish peril:

> Unquestionably, one result of Mohammed's hostility towards the Jews was that oriental Jewry was completely paralysed by Islam. If the rest of the world had adopted a similar approach, we would not have a Jewish question today...Islam has made an eternal service to the world by preventing the conquest of Arabia by the Jew.

But not according to the Secretary-General of the OIC. Like so many Nazis on the run from Allied justice, von Leers fled to Egypt, where, on converting, he assumed the name Omar Amin von Leers. With an impeccably anti-Jewish c.v. such as his, it was only to be expected that President Nasser would later hire von Leers as his chief propaganda adviser and press officer. In the racist ramblings of Ferdinand Clauss, there also appears frequently the insistence on 'points of contact' and an 'ideological proximity' between Islam and National Socialism. (But not according to etc) He too converted to Islam after the war. Other fugitive Nazi converts to Islam included Leopold Gleim, head of the Gestapo in Poland, who took the Muslim name of Ali al-Nahar and also entered the service of President Nasser, and Erich Altern, who after implementing the 'final solution' in Galicia, as Ali Bella, continued his crusade against the Jews by training Palestinian terrorists in Egypt. Then we have two SS officers; Wilhelm Boekler, who after converting to Islam as Abd al Karim, took charge of another terrorist training camp in Egypt, and Alois Moser, aka Hassan Sulyman. A doctor, Aribert Heim, notorious as 'Dr. Death' for conducting medical 'experiments' on prisoners in the Buchenwald, Sachsenhausen and Mathausen concentration camps, took his conversion very seriously. As Tarek Hussein Farid, he sprouted a regulation Islamic beard, prayed daily at the local al Azhov mosque, and became an avid student of the *Koran*. How he must have delighted in its description of the Jews as 'apes and swine' worthy only of death.

Berlin-based Muslims, as well as Nazi ideologists, participated in the exploration of the common ground shared by Islam and Nazism. One such was Zaki Ali. He saw in the concept of the caliphate what he called the *'Fuehrer* of the believers', while 'in accordance with National Socialism, Islam sees the ideal state expressed in the *Fuehrerprincip*, as Islam knows no dynasty'. (This was not true of 'Twelver' Shi'ism) Finally, there was yet another Berlin-based pro-Nazi Muslim propagandist, Mohammed Sabry. He too undertook a synthesis of Islam and

National Socialism, focusing on their shared hatred of the Jews as the creators of Soviet Communism: 'The Jewish mentality created Bolshevism, and Bolshevism is the carrier of the Jewish mentality. Made by Jews, led by Jews - therewith Bolshevism is the natural enemy of Islam.' (Not necessarily…see Chapter 21… and certainly not today in its re-incarnation as Sharia leftism)

On a more practical level, the Nazi propaganda machine was engaged in a massive drive to win over the Muslim masses of North Africa, the Middle East, Turkey, Persia and India to the Nazi cause. As was to be expected, anti-Semitism and exhortations to take up arms against the Allies were the predominant themes, always re-enforced by appropriate citations from the *Koran.* For this purpose, at Zeesen, a small town south of Berlin, the Nazis established a radio station employing a staff of eighty, including a team of Muslims fluent in the relevant languages headed by the main announcer, the Iraqi journalist Yunus Bahri. Also featured was the Moroccan Pan-Islamist cleric Taqial-Din al-Hilali, who after the war translated the *Koran* into English. Programme content was vetted by the Nazi Foreign Office.

Daily transmissions went out in various Arab dialects, together with programmes in Persian, Turkish and languages spoken by Indian Muslims. In addition to the radio broadcasts, the *Luftwaffe* and the *Wehrmacht* either dropped or distributed a total of eight million leaflets in North Africa and the Middle East, again with the same messages, together with 55 issues of the Arabic language journal *Barid al-Sharq,* or Eastern Post. Always avoiding appeals to nationalism, which could, in the event of a Nazi victory, compromise Hitler's geopolitical ambitions in the region, the subject matter and focus was almost exclusively religious and anti-Semitic as here: 'The Jews are planning to violate your women, to kill your children and to destroy you. According to the Muslim religion, the defence of your life is a duty which can only be fulfilled by annihilating the Jews. Kill the Jews before they kill you.'

To ensure a suitably pious tone, broadcasts always began with a citation from the *Koran*, while printed matter was studded with Koranic verses that either focused on the evil deeds of the Jews (5-82) or invocations to do battle with the unbelievers (8:15, 8:16 and 48:27). But round-the clock broadcasts and ton-loads of leaflets flown out from Berlin were not enough. Everything hinged on a Nazi military victory. And for some inscrutable reason, Allah declined to deliver it. After the defeats at Stalingrad and el-Alamein and the Allied landings in Italy, and with the defeat of his Nazi paymasters drawing ever closer, on March 1, 1944, in a speech from Radio Berlin's Islamic station at Zeesen, a now clearly desperate Grand Mufti was still demanding that Muslims 'kill Jews wherever you find them, for the love of God, history and religion'.

Significantly, in the light of the subsequent political evolution of Egypt, the Nazi propaganda drive in North Africa had its greatest success among the two opposed wings of what were to become and have remained the country's two most influential movements, the quasi-secular 'Young Egypt' and the theocratic Muslim Brotherhood. Both are known to have established contact with Nazi agents as Rommel's Africa Corps tanks rolled eastwards towards Cairo in the summer of 1942. Young Egypt, with its imitation Nazi slogan of 'One Folk, One Party, One Leader', was even then led by Gamal Abdel Nasser, also the moving spirit in its military wing, the equally pro-Nazi Free Officers' movement, together with his presidential successor Anwar Sadat (who was detained by the British authorities as

a known Nazi sympathiser). Their soon to be deadly rivals, the Brotherhood, guided by their founder Hasan al-Bana, were likewise eagerly anticipating a Wehrmacht victory, distributing pro-Nazi leaflets in Cairo in the rather naive expectation that on Rommel's triumphal entry into the Egyptian capital, their Nazi liberators would install them in power.

One would have reasonably expected that at the Second World War's end the Mufti, along with so many others Muslims complicit in the crimes of the Third Reich, would have been brought to book for his own several roles in the Holocaust. Nothing of the sort. With no specific charges being brought against him, after being briefly detained by the French authorities, he was freed and allowed to resume his lifelong crusade against the Jews and for his own theocratic version of Palestinian and Arab nationalism. And until the emergence of Nasser's and later Arafat's quasi-secular alternatives, the Mufti not only was able to re-claim his pre-war status as a Muslim and Arab leader. but even surpassed it. This was in part because far from his collaboration with the Nazis proving a handicap, it had raised his profile and prestige even higher, since it was not the Germans, but the war-time western Allies who were seen, with reason, as the enemy in the Muslim and Arab worlds. Indeed, though I have searched for them, I have found no adverse comments made by any Arab or Muslim leader either then or subsequently as to his role in the war as a high-profile Nazi collaborator. Quite the contrary in fact. Following his release by the French in May 1946, Hitler's most favoured Muslim arrived in Cairo, to be saluted by the founder of the Muslim Brotherhood, Hasan al-Bana, for his 'services for the glory of Islam and the Arabs':

> What a hero, what a miracle of a man. We wish the Arab youth, cabinet ministers, rich men, and princes of Palestine, Syria, Iraq, Tunis, Morocco and Tripoli to know that this hero challenged an empire and fought Zionism, with the help of Hitler and Germany. Germany and Hitler have gone, but Amin al-Husseini will continue the struggle.

This greeting tells us everything we need to know about the political pedigree of the Muslim Brotherhood and its Hamas offshoot. Aware that sooner rather than later, the establishment of a Jewish state in the British Mandate would come on to the agenda at the United Nations, the Mufti, together with pro-Nazi Egyptian army officers and radical Arab nationalists such as the youthful Yasser Arafat, attempted to persuade Arab leaders to launch a pre-emptive war of annihilation against the Jews before the creation of Israel received UN approval. More cautious Arab leaders preferred to await the result of the UN's decision, and so the Mufti's plan came to nothing. Then on November 29, 1947, the UN voted for the division of the Mandate into a Jewish and Palestinian state, in doing so endorsing what is now called the 'two-state solution. Belatedly adopting the Mufti's 'all or nothing' strategy as their own, on the day of the Israel's creation, May 14, 1948, the four Arab states which it bordered - Egypt, Jordan, Syria and Lebanon – together with forces from Iraq, Sudan, Saudi Arabia, Morocco and Yemen, launched an all-out war to crush at birth the new Jewish state. Certain that Allah would grant them victory over a minuscule country defended by mere 'apes and swine', Abd al-Rahman, Secretary General of the Arab League, proclaimed 'this war will be a war of destruction'. He was right. As we have seen, what followed was not only the defeat of the Arab invaders but the dashing of the United Nations plan for the creation of an independent Palestinian state.

Aside from his frustrated campaign to prevent the creation of Israel, another of al-Husseini's concerns at this time was finding employment in Egypt for Nazis fleeing from charges of war crimes, mainly against the Jews. Some were known to him personally as collaborators during his years in Berlin, such Johann von Leers whom, along with several other escapees, the Mufti succeeded in converting to Islam. In addition to the invaluable assistance provided by the Vatican's 'Rat Line', two German organisations were created to help Nazis make good their escape. One was the notorious ODESSA (*Organisation der ehemaligen SS-Angerhorigen*, or Organisation of Former Members of the SS), with its headquarters in Cairo under its director, al-Husseini's former Berlin colleague Johann von Lees. The other, *Stille Hilfe*, Silent Help, was able to operate quite openly in Munich, because it was fronted by Nazi-sympathising Catholic clergymen. Here too was a Muslim connection. Silent Help not only helped wanted Nazis escape to the Middle East, it did so with the help of the Red Crescent, the Islamic equivalent of the Red Cross. Egypt was the most favoured haven for fleeing Nazis, not only for its proximity to Europe, (and Rome) but because of all the Arab states at that time it was ideologically the most congenial. On the one hand there was the long established theocratic Muslim Brotherhood, and on the other, the Free Officers with its secular brand of pan Arab nationalism. Nazis heading for Cairo were spoilt for choice, because both movements had proved eager and active war-time collaborators with the Nazis and vied with each other in their anti-Semitism. One can easily imagine how they must have congratulated themselves on their choice of refuge when in 1953, the Nazi collaborator Anwar Sadat, now a high-ranking official in the new republican regime, and Nasser's successor as President in 1970, published an Open Letter to Hitler in response to a rumour that his war-time patron and hero was still alive:

> I congratulate you with all my heart, because though you appear to have been defeated, you were the real victor You were able to sow dissension between Churchill and his allies on the one hand and their ally, the devil [i.e., the Jews] on the other.... That you have become immortal in Germany is reason enough for pride. And we should not be surprised to see you again in Germany, or a new Hitler in your place.

This was the Nazi collaborator who, as President of Egypt, described his attack on Israel in 1973 as 'a continuation of humanity's war against Fascism and Nazism'. Had the Brotherhood and not the Free Officers won out in the post-Farouk power struggle, Egypt's exile Nazi colony would have felt no less at home. The ideology was different, but the message, so far as the Jews were concerned, was the same, as was the reverence for Hitler. In a work titled *Our Struggle with the Jews,* dating from 1950, the chief Brotherhood ideologist and close associate of al-Husseini, Sayyid Qutb, we read the following:

> The Jews did indeed return to evil doing, so Allah gave to the Muslims power over them. The Muslims then expelled them from the whole of the Arabian Peninsula. Then the Jews again returned to evil-doing and consequently Allah sent them against others of his servants, until the modern period. Then Allah brought Hitler to rule over them. [sic!] And once again today the Jews returned to evil doing, in the form of "Israel" which made the Arabs, the owners of the land, taste of sorrows and woe.

For all the Brotherhood's recent re-branding as a moderate force within Islam, nothing essential since then has changed. Hitler is still the hero, and the Jews are still the enemy. In January 2009, Yusuf al-Qaradawi, the Brotherhood's most highly esteemed theologian and much admired by London's former Sharia Mayor Ken Livingstone (see *passim* Volume Two), informed viewers of *Al Jazeera* TV that Hitler had been chosen by Allah to inflict divine retribution on the Jews:

> Throughout history, Allah has imposed upon the Jews people who would punish them for their corruption. The last punishment was carried out by Hitler. By means of all the things he did to them - even though they [presumably the Jews] exaggerate the issue - he managed to put them in their place [sic]. This was divine punishment for them. Allah willing, the next time [sic] will be at the hand of the believers.

On those few occasions when the subject is addressed, historians of the Second World War and its aftermath have tended to focus on those Nazis whom the Vatican's Rat Line had spirited away to Roman Catholic South America, the most notorious being Adolf Eichmann., who was provided with a false passport and a boat ticket to Argentina by a Franciscan friar in Genoa. Yet while estimates of Nazi exiles in South America ranged between 180 and 800, according to research conducted by the Simon Wiesenthal Centre in 1967, the number of Nazis afforded a safe haven in Arab states, principally in Egypt and Syria, was of the order of between six and seven *thousand*, many of whom had Jewish blood on their hands. Two Nazis, Bruno Beger, convicted for his part in the deaths of 86 Jews selected for 'medical experiments' at Auschwitz, and SS officer Heinrich Harrer, even found their way to Tibet, where they became part of the inner circle of the then Prince Charles' imitate friend, the Dalai Lama. There could be any number of reasons why the Nazi exodus to the Middle East, in contrast to their flight to South America, has remained largely a closed book. But one suspects political correctness and an understandable fear of reactions at the diplomatic level in oil rich Islamic states could have played their part. Be that as it may, there are two obvious questions that need to be asked. Why, firstly, did approximately ten times as many Nazis prefer exile in the Muslim and Arab world instead of Latin and Catholic South America, where cultural adjustments would have been far less problematic, and being located an ocean and a continent away from any the scene of their crimes, rendered less likely discovery by allied agents seeking their arrest? Secondly, and equally to the point, why did those who chose the Middle East so easily find employment in the service of autocratic Arab regimes, while those who opted for South America took up second careers in private business? I leave it to the reader to provide what I think is a patently obvious answer.

One of the biggest Nazi fish to slip through the conveniently large holes of the Allied net and find its way to the Middle East was undoubtedly Alois Brunner, Eichmann's chief assistant in the rounding up and deportation of Jews to the death camps. Evading arrest after the war by assuming a series of aliases, he finally arrived in Cairo in 1954, where he met up again with al-Husseini and von Leers. Still being pursued on war crimes charges, they advised him to move on to Syria, where he served as security adviser to Ba'athist President Hafez el Assad. One of his responsibilities was instructing police officials in Nazi torture techniques. ln returns for services rendered, Brunner was installed in an official government guest house, safe from extradition and with around the clock security, until his death in

2010. He had no qualms about his part in the Holocaust. The Jews 'deserved to die because they were the devil's agents and human garbage'. His only regret was that he 'didn't finish the job'. (Western politicians with a shared animus against Israel have also been made welcome in Damascus, notably former KKK Grand Wizard, Hitler admirer and Holocaust denier David Duke in 2005 and 2018, BNP *Fuehrer* Nick Griffin in 2013 and 2014 and…Jeremy Corbyn in 2011.) Another top-ranking Nazi to be offered sanctuary by Syria was Franz Stangl. After serving his apprenticeship supervising Hitler's 'mercy killing' of the infirm and the mentally sick, he graduated to the rank of Commandant of two death camps, Sobibor, where 300,000 Jews were gassed, and then Treblinka, where 1,200,000 met the same end. Arrested as a war criminal by the US occupying forces at the end of the war, he escaped in 1947 before coming to trial, and via the Vatican's Rat Line and equipped with a forged International Red Cross passport, made his way to Syria, where he was provided with a well-paid job as an engineer in a textile firm, and a luxurious home in Damascus.

Then we have Franz Rademacher and Walter Rauff. Rademacher skipped bail while appealing against his sentence by a West German court of three years and five months (sic) for complicity in the murder of 1,500 Yugoslav Jews. Unlike most Nazi exiles, Rademacher fell out with his hosts, and chose to return to Germany, where a sympathetic court decreed that his ludicrously short prison term had already been technically served. By contrast, Rauff, the inventor of the mobile Jew gassing van, landed on his feet. He was another of the thousands who, thanks to the services of the Vatican, made good his escape via ultra-Catholic Austria and so down the Brenner Pass to Rome. The Papacy clearly maintained a special relationship not only with Catholic and Peronist Argentina, the main destination of hundreds of on-the-run Nazis, but also Muslim Syria as well as Egypt, because while still in Rome under the protection of the Vatican, Rauff was put in touch with the Syrian Embassy, which served as a recruiting agency for Nazis seeking a new home and an opportunity to exercise their old skills. Rauff related how he 'signed a contract with the Syrian government and went to Damascus as a technical adviser [sic] to the secret police and the bodyguard of the head of state'. Bear in mind that at the same time the Vatican was collaborating with Muslim Arab states to enable the mass murderers of Jews to escape Allied justice, it was waging an unceasing, though unsuccessful, campaign to prevent the establishment, and then the diplomatic recognition of the state of Israel.

However, Egypt rather than Syria was the most favoured sanctuary for Nazis on the run. One Jew-killer to rise to the very summits of Arab power was Oskar Dirlewanger, a leading pogromist in Nazi occupied Ukraine, who later served as President Nasser's bodyguard. In addition to the SS and Gestapo, other criminal personnel of the Third Reich also provided their fair share of recruits to Israel's Arab enemies, including two 'Doctors'. Hans Eisele's favourite pastime was injecting Dachau inmates with cyanide, while Dr. Heinrich Wilkemann, like Eisele, was wanted by the Allies for conducting experiments on prisoners at Dachau Concentration Camp. He was also hired by Nasser for training terrorists to kill Jews at another camp, this time in Egypt at Samara. Yet another Jew-killer, Kurt Baumann, the officer responsible for the 'liquidation' of the Warsaw Ghetto, found employment with Nasser in Egypt's War Ministry. One of his duties was instructor to the Jew-killing terrorist Popular Front for the Liberation of Palestine. Baumann must have felt very much at home in this environment, as the PLFP made a point of

displaying pictures of Hitler around its training camp. Finally, there was Joachim Daemling, head of the Düsseldorf Gestapo, who naturally took up employment in the Egyptian prison system. These and other seasoned Nazi genocidists too numerous to mention, all of whom if caught by the Allies faced either death sentences or long prison terms for their crimes against the Jews, were attracted to the world of Islam like iron filings to a magnet, not just as a place of congenial refuge, but as a Muslim Fourth Reich, where the task of completing Hitler and Allah's 'Final Solution of the Jewish Question' with, ironically, the military backing of Nasser's patron, 'Jewish Bolshevik' Russa, could at last be accomplished. But it is the Zionists who are the Nazis.

All the evidence dating from that period, and it is voluminous if, not accidentally, little known, points to a symbiotic relationship between Nazism and Islam. Understandably, attempts to make it better known are not always appreciated. It seems that there are times, even in, of all places, Berlin, when historical truth about the Holocaust has to take second place to 'diversity', 'cultural sensitivity' and political expediency. Just how sensitive the Nazi-Islam connection could become was illustrated in September 2009, when the German historian Karl Roessel organized an exhibition titled 'The Third World in the Second World War' at the *Werkstatt der Kulturen*, a publicly-funded 'multicultural' centre in Berlin. But there is multiculturalism and multiculturalism, as Roessel quickly discovered. His was definitely the wrong kind, because a small section of the exhibition featured the part played by Islamic and Arab leaders in the crimes of the Third Reich. After the inevitable and orchestrated protests by offended Muslim history buffs, the Centre's Director, Philippa Ebene, closed down the entire exhibition, not because it told untruths about the Islamo-Nazi connection, but because it threatened to undermine Germany's diplomatic standing with Turkey...as did the Bundestag resolution acknowledging the Turkish genocide of the Armenians.

This reluctance, to put it at its mildest, to confront the relationship between Islam and the Third Reich has even had its impact on the teaching of the Holocaust in German state schools, institutions where one would assume that in the light of the country's not so distant past, no effort or expense would be spared to instil into the young the lesson of what ensues when those who hate Jews are placed in positions of total power. Yet the Bavarian branch of Chancellor Angela Merkel's Christian Democratic Party, the ultra-conservative and deeply Catholic Christian Social Union, did not agree. It had long been the practice that all pupils who attend Bavaria's academically-oriented secondary schools, the Gymnasiums, were obliged to visit Holocaust memorials as an integral part of their school's curriculum. When, in 20015, the centrist Free Voter Party (*Freie Wahler*) made the eminently sensible proposal that all secondary school pupils, and not just those attending Gymnasiums, should make the same visits, the CSU's Klaus Steiner objected: 'Especially in state schools we have immigrants and the children of asylum seekers. Many of them are children from Muslim families who have no connection to our past and who will need much more time before they can identify with our history. We need to be careful [sic] about how we address this issue with these children.' 'No connection with Germany's past'? Really? Even if it were true, should that be a reason for not teaching German history in German schools to non-German children, whatever their background? Even more to the point, as children of Muslim parentage they will in all probability have already imbibed similar prejudices against Jews to those who created the death camps that, if the CSU had its way, they would not be obliged

to visit. Why should they be left in ignorance of the fact that Hitler's favourite Muslim, al-Husseini, together with his cohort of Nazi collaborators, approved of and assisted in the Holocaust, and sought Nazi aid to perpetrate one of their own in Middle East? How does it help the integration of young Muslims into German society by creating for them a segregationist, Islam-friendly history curriculum that insulates them from confronting the consequences of anti-Semitism? 'Need to be careful'? Yes. We need to be careful that those most exposed to anti-Semitic infections need the earliest and most effective treatment possible. And where practicable, as it is in Germany, what better antidote than visits to Holocaust memorials?

To conclude the saga of the Mufti. It is not as if the Nazi-Muslim nexus was severed by the defeat of the Axis powers in 1945. In the 1950s, as head of the Islamic World Congress, the forerunner of the 57-menber Organisation of the Islamic Conference, al-Husseini extended his influence far beyond the Middle East. Amazingly, despite his well-known and never-renounced Nazi past, the former Grand Mufti became a highly respected personality in a so-called 'non-aligned' movement that only attacked the west and never the Soviet bloc or China. He was a prominent figure at its launching in Bandung, Indonesia, in 1955, meeting no fewer than 29 state leaders, including the host President Sukarno and Prime Minister Nehru of India. But back in the Middle East, things were not going so well. Secular Arab nationalism was in the ascendant, represented by Nasser in Egypt and the Nazi-influenced Ba'ath in Syria and Iraq. The no less secular-inclined Yasser Arafat was now the new rising figure in Palestinian affairs, and whereas al-Husseini had looked north to Nazi Berlin for deliverance, Arafat's PLO looked east to 'Jewish Bolshevik atheist' Moscow for political and diplomatic support, just as did his patron, President Nasser of Egypt, for the means to modernise his country's antiquated military and economic infrastructure before launching a war that was intended to complete Hitler's mission by annihilating Israel.